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travel and description; one with the Incas; eight with the various countries, two of which are devoted to Peru; two with the Panama Canal; and one each with Races and Nations, Commerce and Industry, Pan-Americanism, Government, International Relations, and Family Life and Culture. The emphasis throughout is descriptive rather than institutional or social, and the popular effect is sought particularly in the titles. Readings are included for most of the topics, the references being both to books and periodicals. A bibliography of about one hundred books is supplied at the end, a feature being that for many titles excerpts from reviews are printed. All of the books designated are in English, the majority being of a popular nature. The outline as a whole is a serviceable attempt to popularize the study of South America.

W. W. PIERSON, JR.

A Study of Bagobo Ceremonial, Magic and Myth. By LAURA WATSON BENEDICT. [Reprinted from the "*Annals of the New York Academy of Sciences*", XXV—Editor, Edmund Otis Hovey.] (New York: Published by the Academy, Printed by E. J. Brill, Leyden, Holland, 1916. Pp. 308, Plates. Index. Paper.)

It is a commonplace to say that Spain accomplished a work in the Philippines that stands alone among European colonial enterprises in the Far East. Spain was the only European nation represented in the orient which officially adopted and consistently carried out the policy of converting the natives. Conversion of the latter necessarily carried with it cultural changes in many directions. The ancestors of the present Filipinos were baptized not only into a church but into a new civilization.

From the occidental standpoint the result was, in the main, a happy one. Certainly our own work in the islands has been facilitated by the fact that we have had to deal with people nine-tenths of whom recognized the validity of the same standards of ethical and cultural values as ourselves. But the Spanish attitude was not without its incidental drawbacks. For example, priests and laymen alike regarded the native beliefs with frank contempt, and the former at least, did not hesitate to attribute them to the father of lies. Partly because of this it results that not a single serious study of native Philippine beliefs exists in the Spanish language.

Americans have been quick to appropriate this vacant field. Within the last few years, Mr. H. Otley Beyer has informed us of the mythology

of the Ifugaos; Dr. and Mrs. Fay Cooper Cole have studied the religion of the Tingians and of the tribes around the Gulf of Davao; Dr. Albert E. Jenks has made the Bontoc culture area his field; while Dr. James A. Robertson has made accessible much scattered historical material on the topic of Philippine mythology and ritual.

In the present work under discussion, Miss Benedict offers an intensive study of the beliefs and practices of the Bagobos, a vigorous little people of Mindanao. She has divided her book into four parts. About fifty pages are devoted to an exposition of the "mythological concepts of the Bagobos"; one hundred and twenty-five to "formal ceremonial"; fifty-five to "every-day forms of religious response"; and twenty-nine to the "problem of sources of ceremonial and myth". A few of her subject-headings will give a hint of the interest of the work: "The Bagobo Pantheon"; "The souls of man"; "Right-hand soul"; "Souls of animals and manufactured products"; "Trial marriage"; "Interviews with the gods"; "Omens and dreams"; "Rite of human sacrifice".

Miss Benedict's book tempts a reviewer to quote. The work is luminous throughout with that understanding which derives from knowledge touched with kindness; and yet it could not always have been easy for her to feel that kindness. The following is her account of the practice of human sacrifice (pp. 167-169).

The slave to be sacrificed at an approaching festival is selected some time in advance. It may be two or three months beforehand that the purchase, or barter or transfer of the slave into the family holding the ceremony is agreed upon. During the first and second nights of the festival, the slave-boy is kept in the ceremonial house tied by his wrists to the wall, and fed "like the dogs" with scraps held to his lips. Clearly there is no suggestion of making the ceremonial victim the subject for special privileges during the hours just before his death, or of feasting him before sending him to the sacrifice.

On the last and main day of *Ginum*, shortly after sunrise, the slave is taken to the forest, or to the beach if the village is not too far from the coast. All the people from several miles around gather to attend the ceremony, except the younger children who remain at home, where they later have a little supplementary performance.

At the place picked out for the ceremony, a frame—the *takosan*—is set up. This consists of three posts, vertically placed, with a cross-piece connecting them at top. The three upright elements form the *patindog*, and the horizontal cross-piece is the *balabag*. The *balabag* is decorated from end to end with fresh young shoots from the areca palm. Directly in front of the middle *patindog*, a hole is dug in the ground, to which the slave's body will finally be consigned; the pit is called *kutkut*.

Near to the sacrificial frame, there is set up a small shrine (*tambara*) consisting of the usual white china bowl wedged into the split end of a rod of bamboo

set upright into the ground, and secured to a tree or other support. In the bowl of the *tambara* the usual offerings of areca-nuts and buyo-leaf are laid. Before this shrine, the old men gather for the office called *garug-dun*, which is recited by one or two of them acting in the capacity of priests. The burden of the rite is a prayer to Mandarangan dwelling on Mount Apo, asking him to accept the sacrifice, and to keep the Bagobo from diseases and from all calamity. At the close of the *garug-dun*, or just before it, the slave is brought forward for the *saksakan*, or the rite of killing and cutting the body to pieces.

The slave is fastened to the middle post of the *takosan*, his hands uplifted, his wrists and ankles bound to the *patindog* by strong cords of vegetable fibre (*ylana*). Often he is tied so tightly that he cries out more in physical pain than in fear: "The fetters hurt me! Take them off! I can't bear the bands! Untie them for this time!" Immediately many of the men begin the dance with war-shields—the *palagisë*—a performance of remarkable maneuvers, demanding considerable practice, as well as athletic skill. . . . As they dance they draw near to the *takosan*, and with spears and *kampilan* begin to make stabs at the victim. Others of those present, men or women, rush forward and each tries to inflict a wound on the slave, each one stimulated by the hope of a benefit to be gained for himself if he assist at the sacrifice. In a few minutes the slave is dead from a multitude of gashes. The instant he is dead, they cut the body, with the exception of hands and feet, into small pieces, each about two and one-half inches in size, and drop them into the hole prepared to receive them. The ritual name of *pinopül* is given to a piece of a slave's body thus ceremoniously cut off. The hands, sectioned just below the wrists, and the feet, just below the ankles, are left entire, these parts being reserved to carry home to the little boys in the family that offers the sacrifice. The lads cut these members into small pieces and bury them in another hole in the ground. . . .

As one would expect, one learns from Miss Benedict's work that Bagobo beliefs are at many points identical or similar to those found among other peoples of the Archipelago. One may safely go much further. One may say that there is much in Bagobo belief and practice which in color is local but in substance universal. For example, is there any religious idea more widely diffused among men than that of sacrifice? Does not even the practice of human sacrifice bring to mind the stories of Abraham and Isaac, and of Jephthah and his daughter, and even suggest a horrible caricature of the Christian doctrine of the Atonement?

In a word, Miss Benedict has done an unusually interesting piece of work. Every serious student of Philippine cultures must read her book for information, and every person with a liberal curiosity in solutions of the riddle of the universe may well do so for pleasure.

The volume has a bibliographical list covering not only the immediate region treated in the book, but titles treating of similar cultures. There is a good index, and the plates are informing and well executed.

EMERSON B. CHRISTIE.